

СТУДЕНТ

STUDENT

NOV / DEC 1986
Vol. 20 No. 91

ETUDIANT

ГАЗЕТА УКРАїнСЬКОГО СТУДЕНТСТВА КАНАДИ

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CANADA'S NEWSPAPER FOR UKRAINIAN STUDENTS



12/86

IN AFGHANISTAN

On Tuesday 21 October, Leonard Leshuk of the International Medical Corps, held a seminar in order to obtain assistance for the Mujahedeen (freedom fighters) who are currently at war with the Soviets in Afghanistan. The Soviet Union invaded Afghanistan in December of 1979, and has since had over 100,000 troops stationed within the country since.

Mr. Leshuk spoke of the violence and genocide committed by the Soviet Red Army in Afghanistan, and the inadequate assistance that is provided by the West. According to U.S. sources, approximately \$300 million has been sent to Afghanistan, yet there is no sign of such aid arriving. Graphic illustrations were shown of the effects of the "toy bombs" used by the Soviets on unsuspecting children. These are anti-personnel tactics used by the Soviets to clear out terrain heavily crossed by the mujahedeen, yet inaccessible by the Red Army troops. The Soviet presence has forced resettlement of the Afghani people into neighbouring Pakistan, where they live in makeshift campsites, thus continuing to alter the Afghani culture and breaking any sense of autonomy. The needs of the Afghans are from the simple, boots, clothes, personal first aid kits, tents and antibiotics, to the more military-oriented mine detectors and surface-to-air missiles. The Red Cross is unable to send aid inside

Afghanistan since it does not have the permission from the Afghan government. Here in Canada, the Afghan Medical Relief Organization along with the assistance of the Ukrainian Professional and Business Organizations and the Canadian Ukrainian Immigrant Aid Society will bring an Afghani child who has been injured to Canada for reconstructive surgery at the Hospital for Sick Children. The war in Afghanistan does not seem to be letting up, despite low morale within the Soviet army. Anti-war protests occurred in the USSR in June of 1985, when Chechens from the Northern Caucas refused to fight, and a

bitter clash with government forces resulted in dead and wounded on both sides. Soviet soldiers are told they will be fighting American and Chinese soldiers, however, upon arriving in Afghanistan they found themselves guilty of "bombing villages, murdering peaceful residents and massive torture of captured partisans". Recent reports indicate the Soviet forces used chemical weapons in Afghanistan in recent fighting against guerillas in the Paghman area north of Kabul. Lethal gas spread by ground fire and aircraft was used in the fighting in September and October causing death and ailments.

The International Medical Corps is requesting that people with some clinical experience enlist their services to work in Afghanistan, for the quality of medical assistance is well below the acceptable level. The Canadian government recently lifted sanctions to the Soviet Union which were imposed in 1980, by then Prime Minister Joe Clark; the sanctions were lifted because it was said that they had little effect on the situation. The situation in Afghanistan needs no further explanation. It is an obvious sign of the Soviet expansion into Southeast Asia. The Soviet government explains

that its presence in Afghanistan is because it was invited by the current government, and to give equal rights to the women of the country. Despite the laim attempts made by the Canadian government, one could credit the actions of Canadian ambassador to the United Nations, Stephen Lewis, when he criticized Soviet presence in Afghanistan. It is ironic that the Soviet delegation from Volgograd speaks of peace while their government continues to displace yet another culture.

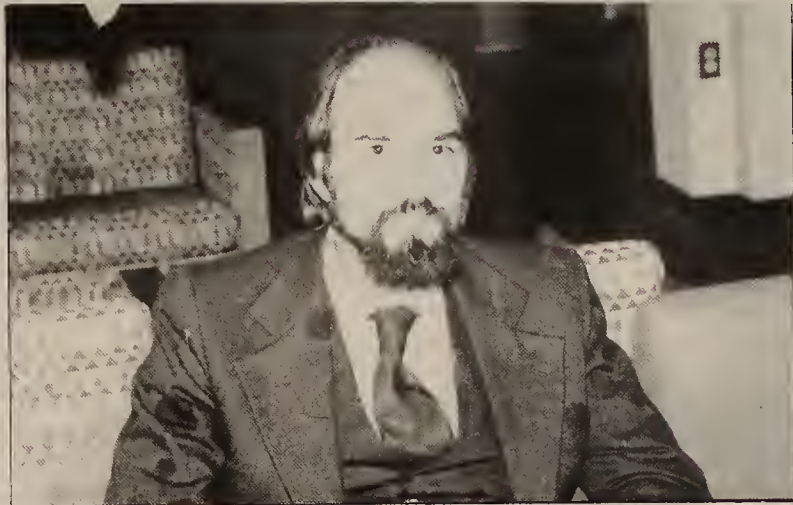


Photo: Nestor Gula

LEONARD LESHUK: FIELD OPERATIONS ADMINISTRATOR ON THE PAKISTANI - AFGHANI BORDER FOR THE INTERNATIONAL MEDICAL CORPS.

CULTURAL EXCHANGE?

The following is an article submitted by a grade 11 student enrolled in a world politics class of Humberside Collegiate.

Humberside Collegiate Institute, a west end Toronto school, was the site of a cultural exchange from Volgograd, a city in the Soviet Union. Four representatives of the city, including its mayor, came on October 28th to negotiate peace between the two countries.

The Soviet visitors' arrival created an inevitable controversy. Demonstrators, consisting mainly of previous Eastern European background, opposed their interaction with the student body. They claimed that the Soviets merely came to introduce and circulate propaganda. A majority of the protesters believed that the three



classes of "World Politics and Issues" were highly susceptible to their communistic ideals. However, students felt that Canada, being a democracy, should allow the Soviets freedom of speech. A petition passed around Humberside resulted with only eleven out of 279 students objecting to the Soviets' arrival.

The discussion commenced with Evhen Gorakowsky, Volgograd's mayor, addressing the classes with a speech geared towards world peace. The remainder of the session was spent by students asking the Soviet panelists cultural, and more significantly, political questions. One student asked for their comments about the

artificial famine which occurred in Ukraine in 1932-1933. The Soviets denied it ever happened. In addition, the visitors stated that there were no political prisoners imprisoned in the USSR.

The Volgograd visitors' comments were noticeably evasive and ideological. These individuals, most likely active in the Communist Party of the Soviet Union (CPSU) or even the KGB, were hand-picked and carefully trained for the occasion. In general, the student body was not influenced by their words of peace and historical denials.

In conclusion, it is evident to see that the Soviet visitors were not seeking world harmony. A mutual trust between the two countries must be established through admittance of historical inaccuracies brought by political limitations.

LESIA KOZY

NOVEMBER - DECEMBER
1986
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STUDENT
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All signed letters of reasonable length which comply with Canadian libel and slander laws will be printed unedited (save for purposes of clarity) in this column. We will not print anonymous letters, but if for personal reasons contributors wish to withhold their names or use a pseudonym, this can be arranged. In all cases, however, we require both a genuine signature and a return address.

The indomitable Right Honourable Joe Clark, Secretary of State for External Affairs has stated that the attendance of Canadian officials at ceremonies where the "flag of the wartime Republic of Ukraine" was displayed along with the Canadian flag and the republic's anthem was sung "could have been subject to possible misinterpretation regarding Canadian policy towards the Ukraine." Mr Clark made these remarks to Mr. M. Wawryshyn in a letter explaining the absence of Canadian Embassy officials at concerts given by Ukrainian Canadian choral group "Vesnivka" during their tour of South America.

Who is he kidding? He himself attended an annual celebration of this same "wartime Republic of Ukraine" when he needed political support. The Right Honourable Brian Mulroney attended an assembly of the World Congress of Free Ukrainians, where the "flag of the wartime Republic of Ukraine" was displayed and its anthem was sung in his presence. In the Past, both have turned to Ukrainians and other East European communities in Canada for political support by recognising "the legitimacy of the Ukrainian (as well as all East European) peoples struggle for national self-determination."

Now the situation has changed. Not content with its now subservient role in foreign affairs to the United States, the Mulroney Conservatives want to crawl into bed with the Soviet Union. This explains the Canadian governments' resistance to aid Red Army defectors in Afghanistan. When a group of defectors was all ready to come to Canada the arrangement fell through. No satisfactory reason was given. Could the arrangement been in conflict with Mr. Clark's travel plans? Or is this an example of Canada's pursuit of an independent foreign policy, as long as it does not offend anybody bigger than Canada.

Canada must pursue an independent foreign policy to guarantee its sovereignty. A closer than arms length relationship with any state can be very harmful to Canada due to our diverse culture and spread out population. This is even more true in relations with the Soviet Union. Just because the new Soviet leader sports a big smile and his wife wears western fashion does not mean that the situation in the Soviet Union has become better for the ordinary Soviet citizen. Nor for the Afghan citizen. Nor for the countless political prisoners who only want the basic human right, freedom of speech. Nor for the churches which are suffering persecution under the Soviet regime. Nor for the nationalists who aspire for the right of national self-determination.

It seems that the Canadian government, as well as other governments, has fallen under the spell of smiling teeth. They see the plastic / false image presented by the Soviet leaders but do not even attempt to look beyond this shield to seek the truth. Is this due to the shallowness of its own image? The Canadian government, especially Joe Clark and Brian Mulroney, must clarify these harmful remarks and see the Soviet Union in a clear and even light.

STUDENT COLLECTIVE



WHAT FAITH ?

To the editor,

I would like to comment Ivan Antoni's very careful article **WHY KEEP THE FAITH** (Sept. 1986). I too attended this seminar (although only two segments). I, like Ivan, found no overt reason to "discredit this event", and this is not the purpose of my letter.

There were positive things happening, as in the "vatra", which I enjoyed for the most part, though a few times the words did not match those that I knew. The lecture about liturgy was enlightening (though I am not in full agreement with all that was said). However, every once in a while comments like "a Christian must be militant" and "here we pray for the army... and EVEN for nature", left me disconcerted.

This association between church and nation and the military has caused hardship to innocent people throughout history. We as Ukrainian Canadians have the unique opportunity to step outside the petty conflicts raging around us and take a good look at them. Unfortunately, the above mentioned association does not allow for this and instead promotes distrust, elitism and intolerance to (supposed) enemies of the "faith".

Those who don't believe have already done so decision to extend full funding such as the Quebec Council of

(passed judgement) on to Catholic schools in that themselves-" is another one of province. Although I am proud those hidden comments within a very careful article. To me it smacks of an "us vs. them" polarization that seems to be a characteristic of this group. I do not feel that this kind of thing should be banned or negated in some way. It is good for people to discuss their beliefs and their attitudes. Discussion however, is very important, and so is doubting and criticism and the acceptance of others for what they are.

So... what is the point of all these words? you may ask. I think I felt a need to write this letter because in **WHY KEEP THE FAITH** a very rosy picture was painted, which at the same time avoids something that the "them" could say "aha" to.

We must be careful not to propagate mistakes made by generations before us. What was right for Volodymyr in 1988 is not necessarily right for us today.

What was right for Volodymyr in 1988 is not necessarily right for us today.

Taras Gula - participant

P.S. Although I am President of the USC at the University of British Columbia, this letter is written in a personal capacity.

RESOLUTION

Re: 1986 Congress Resolution Supporting Full Funding of Catholic Schools in Ontario

One has to question the wisdom of the decision taken at the 1986 SUSK Congress to pass a resolution welcoming various government bodies decision to extend full funding such as the Quebec Council of

QUEBEC TUITION

Does the STUDENT readership know that the Quebec government is considering raising tuition fees in that province to as much as \$2500 per year?

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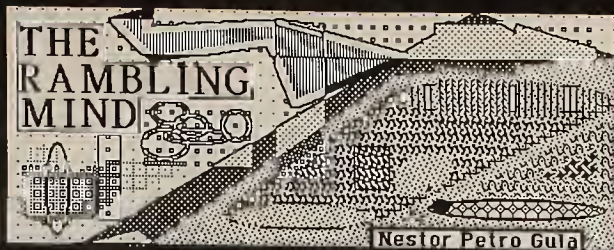
Student is an open forum for fact and opinion, reflecting the interests of Ukrainian-Canadian students on various topics — social, cultural, political and religious.

The opinions and thoughts expressed in individual signed articles are the responsibility of their authors, and not necessarily those of the Student staff. Student's role is to serve as a medium through which discussion can be conducted on given issues from any point of view. Letters to the editor are welcome. We reserve the right to edit materials for publication.

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Nestor Petro Gula

Universities and Gobeil Commission, call for student fee increases between 100 and 400 percent.

These calls coincide with Quebec's version of "user fees" such as Concordia's \$3.50 per credit "Academic Materials Fee" which ostensibly charges students for the costs of materials such as photocopied handouts.

In reality these measures are being taken to cover the asses of the inept politicians and bureaucrats who have given the entire Quebec university system an accumulated deficit of more than \$80 million. While they squeeze the students, the Liberal Government last year cut its funding by another \$15.5 million.

Even with this provinces comparatively low tuition fees, a student "lucky" enough to obtain student aid can expect, after two years of CEGEP and three years of university, to have a debt of \$10,000 to pay off.

It is high time that SUSK and its party organ STUDENT took a progressive stand on this issue and demand a freeze on tuition increases throughout the country and in Quebec immediately. That includes all those bourgeois USKites studying commerce and doing their petty MBA's in Toronto.

Tuition increases are a completely non-sequitur way of remedying bureaucratic mismanagement, and they are an unfair way of restricting enrollment at universities. It is in the interests of all Ukrainian Canadian students to support their progressive comrades in Quebec in this issue. It is a question of accessibility.

D.J. Bidny
U 8 Arts
McGill

UKRAINIAN CHURCH

До Іх Еміненцій
Отця Кардинала Йосифа
Глемпа

Примаси Польщі

Вечесний Отче Примасе!

З причин великого занепокоєння і журби українських прихильників в Канаді й в

З'єднаних Штатах Америки про долю української церкви в Польщі, звертаюсь — разом із співробітниками — До Іх Еміненцій, з гарячим закликом, огорнути цю церкву спеціальною опікою й доповнювати, щоб вона могла стати для українського населення, яке в жалюгідний спосіб є розпорошене по цілій Польщі й в цей спосіб допомогти українській церкві, щоб вона стала для українців такою самою, як є римско-католицька церква для польського народу.

Бажаю подати до ласкавого відома Іх Еміненцій, що 29-ий Загальний З'їзд канадської колонії, на якому я мав честь вислухати Слово Іх Еміненцій, вибрав мене заступником президента Президії Конгресу канадських поляків і односторонньо ухвалив вислати сердечну телеграму до Конгресу українців в Канаді, який саме відбувся у Вінніпезі.

Коли дивимось через океан на затишну боротьбу нашої Вітчизни, про яку так глибоко говорили Ви, Ваша Еміненце — і коли дивимось на трагічну долю українського народу, набираємо щораз більшого почуття єдності з нашими побратимами й не бачимо доброї майбутності для нових польських поколінь, якщо вони не будуть в єдності й братнім союзі з всіми народами — між Німеччиною й Росією.

З-поміж тих народів, українці — так в Європі як і в північній Америці, творять найчисленнішу й найбільшу спільноту. З цієї причини, спонуканий християнськими почуттями милосердя, любови ближнього й почуттями обов'язку, будувати підвалини для кращої майбутності — для цілої території Середньої Європи, запевняємо Іх Еміненцію, про наші найглибші почуття приязні до українських побратимів і щирої журби про їх долю.

Вірно, що всі потягнення, які Іх Еміненція узнають за відповіді, щоб запевнити українському населенню в Польщі, як найкращу душпастирську опіку й розвиток, згідний з його національною традицією. Вірно, що ці кроки видають стократний плід для папшої Вітчизни. Ці кроки будуть славним продовженням

Well another U.C.C. congress has come and gone. Judging by the reports, from Ukrainian Newspapers, this event was a huge success. They noted that this congress was the most calm and had no major controversies, which characterized most of the previous congresses. However, I wonder if this is a good sign.

Prior to my departure to Winnipeg I heard many rumours that this U.C.C. congress would be the most controversial. Many major events happened which concerned all Ukrainians; the Deschenes Commission was winding down and preparing to give its report, the Ukrainian Canadian Development Committee (U.C.D.C.) was presenting its "monumental" report - "A Blueprint for Action", the Chernobyl disaster in Ukraine and a few other minor internal problems, which crop up every three years at the U.C.C. congress. With all these issues on the table, and some wild rumours, I set off for Winnipeg.

The Congress in Winnipeg, for me at least, was fairly boring. Besides the parties on the nineteenth floor, nothing of real significance happened at this congress. The first day of the congress was taken up with the reading of the already printed reports. Saturday was maybe the most interesting day, there was a symposium on the Deschenes Commission. Although, nothing new was said or revealed. For some people who were not following the events, this symposium was an educational experience.

Also that Saturday the committees were chosen; for Resolutions, Finance and Budget, Nominating, etc. These committees met for two hours on Sunday. With roughly thirty people on each committee, and a two hour limit, during which they were supposed to turn many proposals into cohesive resolutions or into a budget, these committees quickly bogged down and were ineffective. A great example is the Finance and Budget committee which had no information to go by to formulate a budget. Figures were drawn from mid-air with the primary concern being to make the budget looked like it was balanced. The resolution committee did not have enough time to properly work out the resolutions. One or two faithful souls stayed up past midnight working, while the greater part of the delegates slept an undisturbed sleep.

The fact that nothing was debated in any length or depth signifies, to me anyways, that Ukrainians are not interested or concerned about any of the issues which they face. Instead they pay lip service to these issues and go about their own business. The

lack of debate on the U.C.D.C. report was a great loss to U.C.C. This report is supposed to be "A Blueprint for Action", a set of goals for the Ukrainian Community in the prairies. The blame for the lack of debate should be placed on the speakers. Instead of presenting a brief summary of the report, they chose to read lengthy passages from it. They spoke in great detail about the statistical information contained in the report or in great length about some other silly details. All these speeches were redundant and unnecessary. They were just a rehash of what was contained in the report. Interested parties would have read the report and could question some problem areas in the report. One disturbing aspect of this report, and the presentation, was that it seemed that the U.C.D.C. report considers that the Ukrainian culture is mainly composed of dancing. They say that there are 150 dance groups with 10,000 participants in the prairie provinces. They also state that the participation should be increased to 20,000 people. 150 dance groups is a staggering number. Why should U.C.C. begin to fund a further development of more dance groups. The money and effort could be better spent on the development of Ukrainian theatre groups, symphony orchestras, opera groups, choirs, art galleries - cultural groups and institutions which are not faring well and are in sharp decline. U.C.D.C. and U.C.C. must ensure that their energies and resources be distributed in an even handed fashion. Although a great deal of time was spent analyzing obscure details of this report, there was no debate on the implications or fundamental principals of this report. Hopefully next time a subcommittee of the U.C.C. submits a report to the Congress there will be sufficient amount of time reserved for proper debate, and scrutiny of the report.

If there was a controversy at this congress, than it was the result of the bigwig U.C.C. members feeling snubbed, because no member of cabinet was present at the congress. Whether this was an intentional snub or not, I do not know. I see it as a testimonial to the waning power of U.C.C. As of late U.C.C. has been a very ineffective body in its relations with the federal government. The last great achievement of U.C.C. was its pressure on the Federal government, in 1969, to include other languages besides English and French in their commission on Bilingualism and Biculturalism. This action by the

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BUILDING A FUTURE

On October 13, 1986 a report was released at the 15th Congress of the Ukrainian Canadian Committee, a report entitled "Building the Future: Ukrainian Canadians in the 21st Century -- A Blueprint For Action." This report was the result of four years of research beginning in March, 1982 and ending just recently with the release of their final report.

This task was undertaken by the Ukrainian Canadian Development Committee (UCDC) with the focus of their studies being deliberately confined to the Prairie provinces where Ukrainian Canadians are the most numerous. UCDC is a body which was created as a subcommittee underneath the Ukrainian Canadian Committee to examine the Ukrainian community in Canada, and its future development. The research included three conferences held in the three Prairie provinces - Alberta, Saskatchewan and Manitoba as well as two major studies conducted by the Canadian Institute of Ukrainian Studies at the University of Alberta. It was from these sources that the data was extracted and the report written.

The paper makes a number of statements in its content, although not all that radical in thought, they can at least be considered progressive. The first is that Ukrainians are a founding settler people in the Prairies. The history of Ukrainians in Canada and their special place among Canadian minorities is described within the first few pages of the document. The writers believe that as pioneer settlers Ukrainians have earned the right to be recognized as a founding settler people and moreover that these are rights which are guaranteed under sections 15 and 27 of the Canadian Charter of Human Rights and Freedoms. One other statement that is made early in the report is that the future development of the Ukrainian community in Canada lies with the Canadian born who make up 90% of our community presently.

Ukrainian Canadians are described as having a unique predicament within the wider Canadian Community, this being STATELESSNESS. More specifically, we are in a position which has left us facing assimilation at home and Russification overseas. The document purports that this predicament has determined that the policy of Multiculturalism assist us in developing bicultural individuals who are dualistic in culture and as trilingual (Ukrainian, French, English) as possible.

It is felt that we are an endangered people, and as such, must realize not only that assimilation has reached alarming proportions, but that in order for

us to combat this situation, we need to develop a plan of action that will allow us to survive and thrive in Canada.

The special agenda that the UCDC group has described for Ukrainian Canadians includes the retention and development of culture and language with full participation in Canadian society. They believe that in order to realize this goal, we must concentrate our efforts in areas where the community already controls its agenda. The three such areas that have been identified are education, the Arts, and communications. For each of these areas, a list of specific objectives and means of achieving these goals are given. Due to time and space restraints, I will not regurgitate these, however, I will give a brief overview of what is discussed.

Education

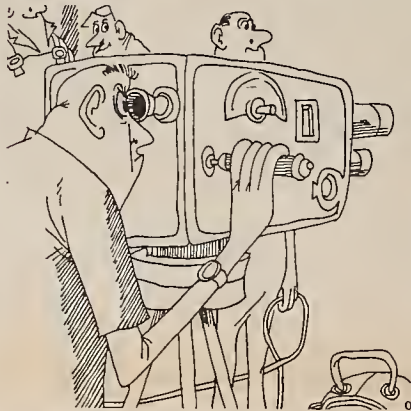
The public school system is cited as a logical vehicle in the promotion of Ukrainian culture in a legitimate fashion. "The school operates as a validating system" putting a rubber stamp on all that is included in its curriculum. The four areas that have been designated as the first among Ukrainian concerns are the English-Ukrainian bilingual program, the *ridny-shkoly*

(community operated Ukrainian schools), child care, and the portrayal of Ukrainian Canadians within the overall Curricula.

The Arts

It is reported within this document that the most significant numbers of Ukrainians in Canada who are involved in the community culturally are found in the area of the Arts. It is also suggested that since this is an area, where participants are generally in the youth category, it is extremely important that we maximize participation in the Arts. Perhaps once these youth become involved in one area of the Ukrainian community, they will become concerned with other issues which affect our community. Four major initiatives which are deemed to be crucial in addressing the needs of the Arts community are:

a). to develop Ukrainian Arts councils in each Prairie province.



b). to professionalize Ukrainian Arts activity through paid community staff to co-ordinate major Arts concerns.

c). to review the role of the Taras Shevchenko Foundation (Winnipeg) in funding Ukrainian Arts activities.

Communications

The writers look at two levels of the media: Print media, and Broadcast media. The assumption is that neither of these levels of the communications network are being used effectively to promote growth and development within our community. Newspapers (mainstream) are falling to report many major events and the basic needs and concerns of the Canadian born Ukrainians who do not have ties with traditional organizations (who operate newspapers on an ideological or religious basis) are inevitably not being met. The resources are just not there for the present media network to work efficiently. The broadcast media is also chock-full of obstacles in reporting issues of significance to Ukrainian Canadians adequately. The result is that what news coverage that is given about minority communities commonly lacks a clear understanding of these communities.

The authors add that it is absolutely essential for youth and women to have as much into the decision-making process, and to what direction the community should be taking, in as many areas as possible.

The position of Ukrainians as an ethnoculture within Canada's multicultural reality is clarified, and the writers compare this to the needs and expectations of other minorities, both visible and non-visible. They indicate where the Government has failed to implement its policy of Multiculturalism and it is also pointed out that this policy must be taken seriously if Canada is to hold true to its notion of cultural pluralism.

For those who have already read the report, there have been some mixed feelings. Some are

fully in support of the items which the authors have identified as priorities for our community, others agree with the fundamental principles, but feel that the report says nothing all that special; still others feel that perhaps they do not discuss enough of what the real issues are for Ukrainians in Canada. I certainly will not have the answers to those who may not be all that familiar with who UCDC is and why they wrote this in the first place.

Q. Who was UCDC?

A. The people who wrote this report are members of the Ukrainian Community Development Committee-Prairie region. This membership consists of men and women who are involved members of the wider Canadian society and who have an extensive involvement with the Ukrainian community. At the time of the issuance of the report there were 30 members (from Alberta, Saskatchewan, and Manitoba) and 11 former members.

Q. Why has this report focused specifically on the Prairie provinces and not on Eastern Canada or B.C.?

A. It is essential that we understand why UCDC has seemingly deliberately left out the rest of Canada in their blueprint for action. The point is that in essence they really haven't. Granted, the specifics of the report only deal with the Prairies, however, it is their hope that if these policies can be implemented effectively in the regions of Canada where Ukrainians are the most numerous, then they can later be implemented elsewhere. Also, the reality is that in Alberta, Saskatchewan and Manitoba, Ukrainians make up 6, 8, and 10% of the population respectively. The percentage in other areas of Canada are

— Future can't pg. 15 —



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SUSK FLIES TO WIND CITY

HALI KRAWCHUK

The Fifteenth Congress of the Ukrainian Canadian Committee came and went with little fanfare. Indeed, most would agree that the only concrete change resulting from this year's triennial Congress was the election of D. Cipywnyk as president to the National Executive of the Ukrainian Canadian Committee. It is still unclear whether this change in leadership will have significant impact on the executive's direction. One thing however is certain; Dmytro Cipywnyk is an intelligent, progressive and open-minded individual, with the necessary leadership characteristics to bring the Ukrainian Canadian Committee into the 21st century.

A Little Bit of Turkey and a Whole Lot of Stuffing

The Congress took place on the Thanksgiving Day Long-Weekend, October 10-13, 1986, at the Westin Hotel in Winnipeg. The opening ceremony on Friday, was marked by the standard pomp and circumstance with the marching in of the Executive and Presidium; the marching in and out of the colours; and the election of a Congress Presidium. This was followed by a wine & cheese reception for the delegates. The following morning sessions began and continued on through till Monday, with the passing of resolutions, ("Clap, clap, clap, Encore!"), and the election of a new national executive.

Some of the more interesting sessions throughout the weekend were held following: the "Inter-community Symposium in Regard to the Federal Government's Mandate of Inquiry on War Criminals", the Chernobyl Nuclear Disaster information session; and the panel discussion regarding the Ukrainian Community Development Committee's report, **Building the Future: Ukrainian Canadians in the 21st Century - A Blueprint for Action**. A major complaint regarding the U.C.D.C. Report session was the long and drawn out presentation of the report. Many felt that there should have been a significantly longer period of time for discussion following the presentation. Considering the content of the report, the discussion could have, and should have, been far more interesting than it was.

A number of press conferences were also held throughout the Congress weekend. Four specific press statements were issued on behalf of the Ukrainian Canadian Committee regarding the following topics: multiculturalism, the Chernobyl nuclear disaster, the U.C.D.C. Report, and the Deschenes Commission. The press conferences were all fairly well attended by both Ukrainian Canadian and mainstream media.

It is also interesting to note that, before the congress "kicked off" on Friday, a private meeting was held between the Honourable David Crombie - Minister of Multiculturalism, and various U.C.C. Executive and Presidium members. The topics discussed included Canadian Federal Government multiculturalism policy, future funding for the Ukrainian community in Canada, and the U.C.D.C. Report. From all accounts, the meeting was deemed as being quite productive in terms of maintaining good contact with the government.

SUSK Rubs Shoulders With "K.Y.K."

As delegates of the Ukrainian Canadian Students' Union (SUSK), our participation in the Congress might be described as quiet, yet impressive. In other words, 'we walked softly and carried a big stick'. Our main objectives at the Congress was to maintain a high profile, to secure future funding for SUSK from the Ukrainian Canadian Committee, and to provide the U.C.C. Executive with a list of recommendations. All of the above mentioned goals were initiated, and most were adequately fulfilled.

SUSK succeeded in having a high level of visibility solely by having such a large contingent of delegates at the Congress with 27 formally registered delegates in attendance. (There's a 'record' broken here, one would guess). We also

distributed a policy statement to all U.C.C. Congress delegates which outlined our future tangible benefits out of the Congress. Perhaps there is a lesson to be learned out of all this. "Is this S.U.S.K. destined to set aside its principles of student 'radicalism' and foolish notions of youthful idealism, and replace them with a more conservative, diplomatic and pragmatic approach, in order to achieve its means?"

Putting aside all of the silly and meaningless rhetoric, let it be known that the Ukrainian Students' Union can only be proud of its delegation to the U.C.C. Congress. Most SUSK delegates attended all or most of the sessions and participated as fully as humanly possible in all of the Congress activities. In addition, the extra-curricular "socializing" activities did not reach an excess to the point where SUSK-ites did not have all, or at least a large part of their faculties about them during the sessions. All in all, perhaps not your average SUSK "activity". In fact, I'm sure that even our own beloved "born-again", John Antoniuk, would be proud.

Two SUSK caucus meetings were held throughout the weekend in order to establish the approach to be taken. On Friday evening, we met to discuss the content of the SUSK 'position paper', and to become familiar with the points made in it. The Saturday morning meeting consisted of establishing SUSK candidates for various Congress committees.

Through small private meetings with various leaders in the U.C.C. as well as the Ukrainian Canadian community in general, SUSK was successful in obtaining funds for another lobbying project and for securing the finances to send a SUSK representative to the Vienna Security Conference in November of this year. In a meeting with then soon-to-be-elected U.C.C. President, Dmytro Cipywnyk, we were also able to address the issue of the unresolved financial situation between SUSK and the U.C.C.

For the specific purpose of outlining to the new U.C.C. Executive the future initiatives of SUSK, as well as providing a number of proposed recommendations for implementation, a position paper was prepared and distributed to the Executive. This report was also made available in English, Ukrainian and French.

SUSK-ites Should Be Heard and not Seen

Our participation in this Congress was perhaps best highlighted by the words of Manitoba Provincial U.C.C. President, Roman Yercniuk, when he commended youth for having such a large contingent of participants at the Congress and then proceeded to ask the youth delegates to stand up and be acknowledged by a round of applause. Unfortunately, many of our own delegates had already left this particular dinner to attend a SUSK Executive meeting upstairs, leaving behind only a handful of SUSK youth to stand up and be counted.

Aside from our large size one may only speculate as to why SUSK would have taken such an invisible approach at the Congress. Suffice it to say that our conservative, level-headed and perhaps, uncharacteristic image succeeded in gaining us a few 'brownie points', and a higher credibility level within the larger Ukrainian Canadian community. In light of this, it is almost



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LET'S DO THE STEREOTYPE

All French people are passionate lovers. All Swedes are tall and blonde. All Italians love to sing and dance. All Germans are reliable and precise. All Greeks are philosophers. All Ukrainians are Nazi war criminals.

How's that for typecasting? Broad, sweeping generalizations are dangerous. Not only do they breed intolerance, they also slander entire communities.

Are all Ukrainians Nazis? I hardly think so. How long will Ukrainians have to live with this current stereotype? Another 40 years? Why should Ukrainian Canadian students respond to the current barrage of negative publicity our community has been receiving since the establishment of the Deschenes Commission in February of 1985? We must react and react now, to prevent a current cliché from becoming a permanent stereotype of the Ukrainian Canadian community. We must react so that Ukrainians can clear the record once and for all.

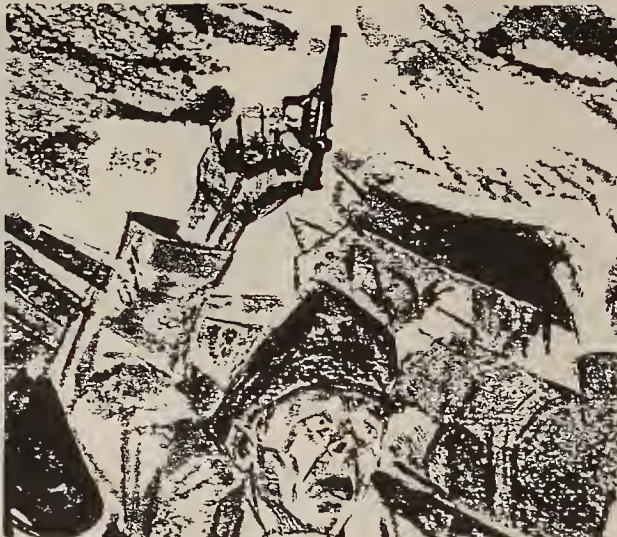
The Deschenes Commission has brought Ukrainians into the headlines of Canadian newspapers as never before. It isn't a pretty picture that the press has been painting. Now don't misunderstand me. The Deschenes Commission's mandate—to conduct an investigation into the existence of alleged Nazi war criminals in Canada and to establish if any such persons are resident in Canada—is a noble one.

But misperceptions abound. Just as all Italians are not womanizers; just as all Scots are not stingy; just as all Germans are not humourless, so it is that all Ukrainians are not Nazi war criminals. It is our responsibility, as members of the Ukrainian Canadian community, to ensure that our community is not stereotyped in this way in future history books.

But come on, you say. This Deschenes Commission doesn't affect me directly. After all, these events occurred more than 40 years ago, and what do I, a mere student, have to do with them? It's not my problem. Why get involved?

As far as the actual events under investigation, of course we weren't there. We don't have eye witness accounts to give. But think again. Weren't Ukrainians interned in Canada during the First World War as enemy aliens just because they were Ukrainian? And now, aren't alleged Nazi war criminals highlighted in the press by ethnicity?

If we don't take action against these negative accusations, what will society think of our community ten, twenty, and even forty years from now? If we don't correct these wrong impressions now, maybe it won't affect us, but how will it affect future Ukrainian Canadians? A generation from now, will the Ukrainian Canadian Committee have to gear up for yet another campaign to defend the reputation of the Ukrainian Canadian community?



Our energies can be put to much more effective use. We can use it for human rights actions. We can use it to establish permanent cultural foundations.

Ukrainian Canadians need not fear the findings of the Deschenes Commission. Justice Jules Deschenes is a thoughtful and just individual. More importantly, we know, as should everyone else, that Ukrainians are not Nazi war criminals. We should welcome the findings of the Deschenes Commission. It will no doubt be this report that we will point to in the future when false accusations are hurled against us.

But in the meantime...some individuals in particular, and the community in general, are being slandered. While we accept the Deschenes Commission, what we should object to and take issue with, is trial by press. We must act now if we want to put a stop to sweeping generalizations. The longer we let this issue slide, the more difficult it will be to rectify the situation.

No doubt, some of you can recall the infamous "Frito Bandito" commercial in which a cartoon character exclaimed "si, si señor...I am the Frito Bandito". The cartoon character in that particular advertising campaign, complete with Mexican accent, Latin moustache and ammunition a la Rambo thrown across his cartoon chest, was portrayed as a bandit. Cute ad, wasn't it. The Mexican American community didn't think so. They sued those responsible for the advertisement because they felt that their community was being defamed in that commercial. Are all Mexicans bandits? Obviously not. As a result of actions taken by the Mexican American community, that commercial was pulled and a younger generation will look at you in bewilderment when you talk about the "Frito Bandito." Let's take an example from the Mexican American community and act now to set the record straight. We must protest loudly against the use of Soviet evidence in Canadian courts. Now by no means am I a vintage 1950 cold

the alleged crimes took place.

Canadian law assumes that an individual is innocent until proven guilty. Not so in all societies. At a recent trial of an alleged war criminal in one of the Baltic countries, a Moscow correspondent attained a copy of the verdict even before the trial took place. Obviously, he didn't feel it was necessary to attend the trial. While the guilty verdict mentioned in the correspondent's article was not inaccurate, his timing was just a little off. He didn't realize the trial had been postponed. That was a mistake. That correspondent was sentenced to one year in the Gulag for unintentionally exposing the predetermined verdict before it was time. There were no retractions nor explanations printed in the newspaper.

If this is Soviet justice, if this is Soviet truth, how can we, as Canadians, accept Soviet evidence at face value? We must, as Ukrainian Canadian students, become involved with the events around us. If we don't, we leave a tremendous burden to future generation. We need to correct the misperceptions now, otherwise, the damage will never be undone. The Ukrainian Canadian community must look ahead and work towards the future. We need to establish once and for all that all Ukrainians are not Nazi war criminals.

warrior, but has anyone noticed how the Soviet Union has jumped on the Deschenes Commission bandwagon? As many of you have discovered for yourselves, Novosti Press Services in Ottawa is more than willing to hand out their list of alleged Ukrainian war criminals living in Canada to anyone who walks into their office.

I find it very difficult to accept evidence from a nation which has accused Anatoly Scharansky of being an agent of the C.I.A.; exiled Andrei Sakharov and accused Valentyn Moroz of war crimes, even though Valentyn Moroz was only seven years old when

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ДЕМ'ЯНЮК

Неділя, 14-го вересня, 1986 р.
Відкритий лист
до Секретаріату Світового
Конгресу
Вільних Українців

Вельмишановні Пані і
Панове!

Хочу поділитися з Вами
листами від Івана Дем'янюка з
яким перепишуюсь відколи його
видано Америкю до Ізраїлю.

Я зацікавилась його
справою, коли мене в школі
учень 6-ої класи прозвав
"нацисткою". З того часу я
слідкую за пресою і хоч читаю
багато про пана Дем'янюка і
про знеславлення українців, але
ніде не знаходжу ні протесту,
ані заяви з боку СКВУ не тільки
в його справі, але й в
очорнюванні всіх українців як
воєнних злочинців, і кого тільки

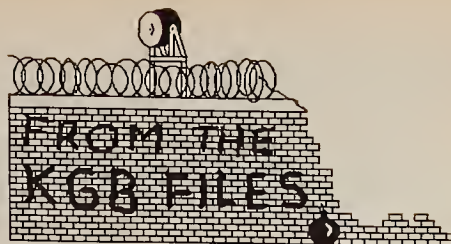
не питаю, ніхто не може
відповісти на мої запитання!

Тому що розправа над
Іваном Дем'янюком набли-
жається, а він бездержавний і
щільно безправний, дуже прошу
поділитися зі мною і цілою
українською громадою, що
саме офіційно зроблено і
робиться в його захист? Які,
наприклад, вислано протестні до
Ізраїлю чому пана Дем'янюка
так довго тримають без
оскарження (аджеж його і його
родину вже він учинив переслі-
дуванням за десять літ в
Америці!!!) шей в таких
жорстоких обставинах: у келії
Айхмана, яку вмальовано
на свіжо жовтою фарбою, без
моменту приватності вдень і
вночі, під сильними рефлекто-
рами? Чому листи лежать так
довго на цензурі? (А листів від
родини не передають!!!) Яка ж

може бути загроза у листах 12-
ти літньої в яких пишуться про
школу, улюбленого kota, і
пригоди на пластовому таборі?
Як бачите з його листів, він
навіть не міг довідатись, коли
був наш Великдень! Якій
контакт з Президентом
Регном, якому Ізраїль обіцяв
справедливий суд і гуманну
поведінку супроти Івана
Дем'янюка? Чи були протестні
до Світового Жидівського
Конгресу (який опікується
своїми людьми по всьому світі)
проти масового очорнювання
українців в яке включаються
навіть діти!!! Які були
звернення до Об'єднаних Націй
і Світового Суду?

Нестерпиво чекаю на
відповідь!

З пошаною,
Оксана ДЖОНЗ
пластунка-юначка, учениця
9-ої класи української школи



Taras Machula is an avid angler. His dedication to this art was manifested at SUSK Congress '86, where he brought his rod and reel and was set for some serious fishing on the shores of Pidgeon Lake. Unfortunately his skills betrayed him and he came up empty.

Nighttime driving habits are a great concern to the Manitoba Government. This was shown when a certain green vehicle was pulled over during the U.C.C. Congress and an ex-SUSK president, SUSK V.P. regional, an USC president, an USC newsletter editor and a STUDENT editor were interrogated by some Manitoban silly servants in the dead cold night. Needless to say some of the occupants did not fare so well in this interrogation. On the other hand, the silly servants seeing some people of importance in the car, namely the STUDENT editor and the newsletter editor, and knowing the power of the press did not harass these fine young humans.

SUBMIT TO STUDENT



Articles, poetry, cartoons, photographs — we need you to submit your contributions to **Student**, to help us cover what's going on in the Ukrainian community in Canada and around the world. Anything sent in by students, about student life, or of interest to the student community, will be considered for publication. Although we cannot guarantee your work will get into print, we will give each contribution our careful consideration. Ukrainian-language submissions are, of course, most welcome. So help us tell it like it *really* is, by submitting today to **Student**.

A note regarding technical requirements: All articles should either be typed or neatly written, double-spaced between lines and with ample margins for convenience editing. Please stipulate any conditions you might have regarding the editing of content with articles of a sensitive political nature. **Photos** should preferably be black and white, and have details on the back describing what/who they depict. **Artwork and cartoons** should be done in black ink on clean white paper, with the artist's signature incorporated in the design.

N.B.: Do not send negatives of photos, and keep a copy of your articles. If you want to have your material returned to you, please enclose a stamped self-addressed envelope with your submission.

Ізраїль, 10-го липня 1986 р.
Дорогенька Оксанко!

8-го липня я отримав уже
твого четвертого листа. За що
щиро і сердечно тобі дякую. Що
ти, як молода людина за мене
не забуваєш, болієш і
співчуваєш мені у моїм
теперішнім тюремному житті.
Так далеко від родини і
приятелів. Дай Боже тобі добре
здоров'я багато, щастя і успіхів
у твоєму житті.

Дорогенька Оксанко я тобі
відписав уже давно, ще на твою
першу картку. Але не знаю чи
ти отримала. Дорогенька
Оксанко я тобі відписав уже

давно, ще на твою першу
картку. Але не знаю чи ти
отримала. Дорогенька написав
мені зареєстрованих листів чи
карток, бо тут не грає ролі.
Оксанко ти пишеш, щоб я
відгадав твою писанку із цих
двох, які є на картці приліплені,
як пластова пошта. Я думаю
Номер 14 Воква розга.

Далше ти пишеш мене, чи я
веду шоденник, чи дороженька,
чи веду. Як приїхав сюди не
знав, що маю робити. Не мав ні
паперу, ні ручки чи олівця. Я
отримав багато листів і карток
від наших і чужих людей з

різних міст Америки, Канади,
Франції, Бельгії. Стараюсь усім
відписати. Дорога Оксанко, ти
пишеш, що тобі було дуже
сумно, що я знову не можу
святкувати наші свята,
дороженька, я навіть не знав,
коли наші свята. Ніхто мені не
написав, а тут кого не питав,
ніхто не знав, то святкував
жидівську мацу. На цьому
кінчу свою розмову з тобою,
передавай привіт від мене усім
українцям. Остаюсь з пошаною
українцям, своїм татові і мамі.
Остаюсь з пошаною до тебе в
боротьбі за справедливість.

Пиши.

Іван ДЕМ'ЯНЮК



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Some months ago, at the height of Deschenes euphoria/hysteria, it was easy to catch the mounting feeling of anger and frustration among Ukrainians, at being slandered with vulgarities like "war criminals" and "SS men." Yet we could all agree (though at times it seemed almost secondary) that it was and is in the Soviet interest to divide and destabilize our own communities in the diaspora, and to create hostility between Ukrainian and Jewish communities.

Sometimes I hear fervent religionists (Ronald Reagan, at one point, among them) describing the Soviet Union as the "hand of evil" on earth. And despite my discomfort at such simplistic blanket assertions, I think these feelings are based at least partly on a correct intuition: the hand of evil *divides* -- it divides and conquers. Evil is that which pits one part of a whole against another. When one race, class, state or culture (or, for that matter, perhaps species?) dominates another and forces it to do its own will, that, to my mind, is the closest approximation of the meaning of the word "evil." Evil can be conscious or unconscious, explicit or veiled. It uses political or economic, ideological and even "scientific" rationalizations, basing them often on distinctions of race, class, sex or status, to do its work.

But there are different forms of "division." Division can be a healthy recognition of difference and diversity, underpinned by a mutual recognition of interdependence. Distinctions are necessary to make sense of the dynamic flux of reality -- the interplay of male and female, action and contemplation, of life, death, creation, destruction, of the myriad colours, shapes, forms, forces, cultures and social relationships that make up the world.

But there is the kind of division that fragments, alienates, radically separates one part from another, tears apart the fabric of life with a venomous intensity and finality. Our own defense against this tendency to separate and alienate lies in the capacities of our minds: the intuitive, wholistic, pattern-perceiving right brain hemisphere, psychologists tell us, makes sense of things, draws connections between them. The analytic and logical left hemisphere, dominant in our civilization, needs the other to be balanced and healthy.

In fact, the original essence of the word "religion" (*re-ligare* = re-linking) meant just this: weaving together all of the disconnected strands of our existence, the social, cultural, political, economic, physical, psychological and spiritual. Religion, in the genuine sense of the word, means not proclaiming one's own limited "truth" as the one and only; it means making sense of all the apparent conflicts, healing the divisions, bridging the apparent gaps. This is also the fundamental lesson of the science of ecology. But here I'd like to backtrack a little.

The Punctuated

Equilibrium Theory of History

The ancients saw history as a cycle, a circular spiral; we see it as a straight line. In retrospect, it may not be as straight as we'd like to think. Periodically, we come upon major shifts in perception that radically alter both our comprehension of the world and the movement of history.

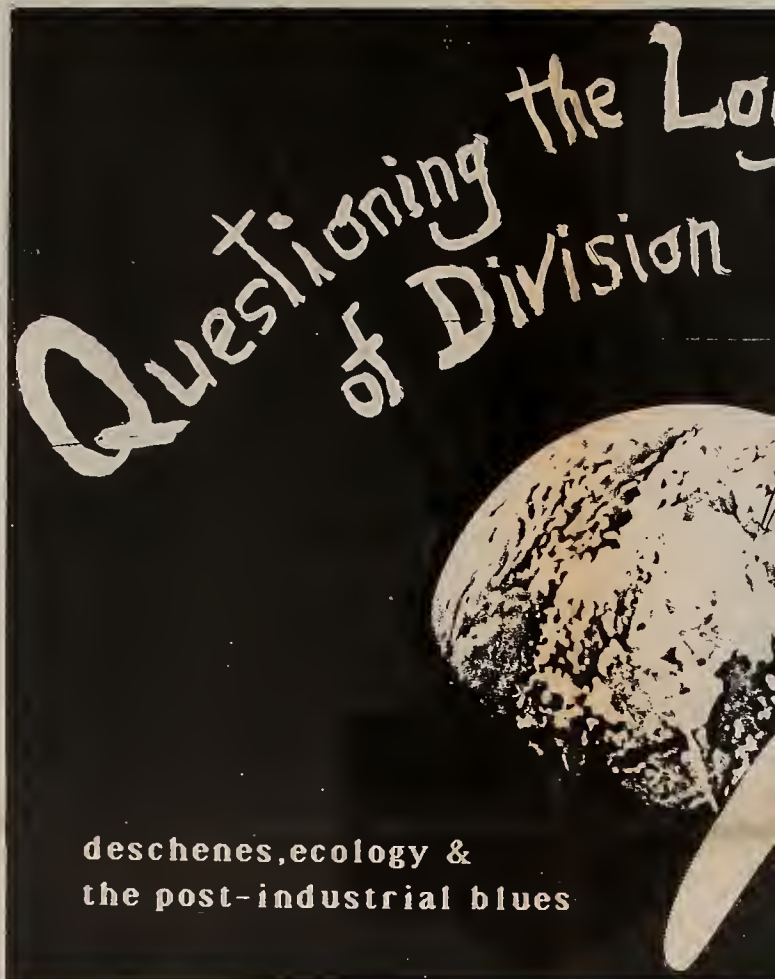
Copernicus' displacement of us out of the middle of the universe coincided with the rising movement of rational, scientific thought that flowered in the Renaissance and culminated in the "Enlightenment." In the 19th century, the Newtonian and Darwinian models of a concrete universe made up of isolated objects in space, and living beings that evolved through a mechanical process of random-chance mutation -- all combined with the Industrial Revolution separated us even further from the sense of being "at home in the world." Alienated from our roots, we felt compelled to remake the world with our creation, machined. Alienated by industrial capitalism from our communities and extended families, we learned to fend for ourselves in the artificial environments of factories and cities.

Post-Einsteinian physics has some startling changes to make to the old "paradigm": things aren't quite what they seem; everything is relative; our observation of the world is very selectively filtered and distorted, in a sense it is *created*, by our subjectivity, by what we've been taught and how our social world conditions us to think and perceive. Biologists now tell us that evolution is not a gradual process of natural selection happening through chance and accident, but rather it is a process with a kind of hidden sense of self-directedness, a striving for equilibrium that periodically gets disrupted and rather suddenly mutates into a higher order of self-awareness, of complexity, of greater interrelatedness and "wholeness."

II. History as the Slag Heap of our Urge to Immortality

Human beings, unlike animals, are capable of an intense awareness of their inevitable death. In the preagricultural era, humans felt secure within nature's bountiful garden. With the rise of agriculture, still comfortably rooted within nature's cycles, we gleaned security and hope from the knowledge that our efforts would likely lead to the next harvest. Increasingly, the social forms and codes of culture fulfilled our needs to create something eternal; into culture we deposited the tokens by which we could survive time.

Industrial society alienated us even more, leaving us more insecure in the face of death. We now amass greater and greater storehouses of



information which transforms and substitutes itself at such a rate that our cultural spectacle threatens to become a blur in front of which we sit hypnotized and dazed, unable to make sense of anything except tiny, specialized cubicles of our professional and private lives.

III. History as Dialogue with the Divine

We can learn much by examining our definitions of the Divine -- whether they be of an anthropomorphic God who stands outside the world and administers it (the easiest conception), or as the Spirit that animates all existence, the energy that powers the dance of life (the easiest in an earlier age, more embedded in nature), or as seed-like sparks of Intelligence/Consciousness/Conscience within all living beings, and thus the higher potentialities of our minds and bodies and souls.

History is a stage upon which religions and world views rise up and carry cultures and civilizations through their individual evolution. The "Golden Age" of security within nature of the archaic and preliterate

societies was followed by the "Fall of Man" -- physical hardships brought on by population pressure and the subsequent struggle for power. By the time of Moses' covenant with Jehovah, the Jews were escaping slavery to reach the "promised land"; Buddha's sacred wisdom promised his followers a final liberation from the endless cycle of suffering; Christ's sacrificial atonement uniting the human with the Divine, History with the Eternal, was commonly interpreted as an event that would lead us out of history, through an apocalyptic Second Coming and to a world beyond (and as for this world, the European drive for conquest learned to use Christianity for its own colonial and expansionist purposes).

What Now?

The space program of the 1960's (outer space, though inner as well) gave us a by-product whose effect has been unmeasurable, and yet whose influence has been seeping into our collective consciousness since: the first photographs of the whole earth taken from space allowed us to see the arbitrariness of national boundaries and the absurdity of our political and ideological conflicts -- conflicts stemming from the needs of unhealthy egos blown up to the massive

...ning the Logic of Division

...logy & ...strial blues

societies was followed by the "Fall of Man" -- physical hardships brought on by population pressure and the subsequent struggle for power. By the time of Moses' covenant with Jehovah, the Jews were escaping slavery to reach the "promised land"; Buddha's sacred wisdom promised his followers a final liberation from the endless cycle of suffering; Christ's sacrificial atonement uniting the human with the Divine, History with the Eternal, was commonly interpreted as an event that would lead us out of history, through an apocalyptic Second Coming and to a world beyond (and as for this world, the European drive for conquest learned to use Christianity for its own colonial and expansionist purposes).

What... Now?

The space program of the 1960's (outer space, though inner as well) gave us a by-product whose effect has been unmeasurable, and yet whose influence has been seeping into our collective consciousness since: the first photographs of the whole earth taken from space allowed us to see the arbitrariness of national boundaries and the absurdity of our political and ideological conflicts -- conflicts stemming from the needs of unhealthy egos blown up to the massive

proportions of multi-million-peopled nation-states with their nuclear arsenals.

The whole earth functions as a single organism, whose ecological processes flow on like those of a human body in spite of any attempt to dam them up, measure and control them. Ecology teaches us that a system's health depends on its internal diversity (its biological species diversity, its social and cultural diversity), and on the symbiotic complexity of the relationships between its interdependent parts. Everything is interrelated: the sewage we pump out of our toilets and the sulphuric acid our factories spew out into the air all end up in the water we drink; the antagonism caused when our governments support dictatorial and oppressive Third World regimes boomerangs back at us in the form of Yankee-hatred or Khomeini-styled anti-western revolutions. There is no "away" where we can dump our excrement, or unload our unwanted products (like Nestle infant baby formula, sold *en masse* to the Third World after North Americans rejected it because it was dangerous). The crises facing us (ecological, political, social, technological) have solutions, but the "vested interests" are too slow

to act on them -- nation-state bureaucracies want to maintain control over large chunks of land and to retain the manipulative claws of their "national interests" tucked into every corner of the globe; multinationals want to raise their profits even at the expense of peasant populations, whose labour is exploited in exchange for the "modernization" of Third World cities and the creation of markets among the small but well-off upper and middle classes. The dogma of unlimited growth rules, hand in hand with the invisible ideology of consumption, urging us to "buy, buy, buy," whether we need it or not.

But beneath the stale formalities of official relationships between superpowers, nation-states, bureaucratic agencies, corporate boardrooms, professional elites and panels of experts, and the manufactured predictability of mass media spectacle, there thrives the unofficial culture of day-to-day social interaction, the cultivation of friendships and of personal discoveries spontaneous moments of communion with others and with life itself, creativity unbounded by market specifications or rational justification -- in a word, the art of living.

As the one reaches for total control over the other, quantifying it in terms of marketable exchange value, and striving to contain and account for everything, the other evinces spiritual evidence of the existing human life despite it all. It is in the second realm, the realm of living and free human culture, that we revive the connections between ourselves and our surroundings. A Siberian woodsman, for instance, whose life goal is to care for and sustain his household and to share in the joy of life in a human community, would have no quarrel with me if it weren't for an abstract ideology forcefully inculcated into his (or my) understanding of the world. A Jewish friend of mine and a Moslem (with Palestinian sympathies) can discuss with me the various levels of international politics, and there is no love lost between us, because we, as human beings, can stand apart from the inflated intellectual abstractions that pollute history with their master plans, their flags, slogans and crusading symbols appropriated not for liberation but for conquest.

As Ukrainians, how can we *not* feel somehow connected to the plight of East Timorans, still being slaughtered by the U.S.-supplied guns and bombs of the Indonesian army (because their self-sufficient existence is inconvenient to the invading economic regime); or to the majority of South Americans, long suffering a cultural and economic colonialism supported by a legacy of "disappearances" and brutal "disciplinary" torture. The disciplinarians are no less oppressed than the disciplined, because when they kill another, they kill a part of themselves. We are all connected as parts of the earth's consciousness of itself, and as witnesses of one another's humanity (or lack of it).

Reviving these connections, we make ourselves whole. To make oneself whole means re-examining one's past, one's roots, one's needs, one's conditioned reflexes and responses, one's casual opinions and attitudes, one's deep-rooted fears, one's inner longings and aspirations. For those of us of Ukrainian descent, of course, it makes great sense to rediscover our cultural heritage and to revitalize it -- the loss of the world's diversity of cultural expression is a gain only for the homogenization and eventual totalization of humanity, a recipe for extinction. Rediscovering our own roots, we uncover their connections to others'. We could also try to make sense of our religious traditions, examining how our Christianity fits into the whole earth's fabric of religious expression, or how our traditions might reflect certain imbalances or distortions that have crept in over the centuries, or bow they carry on the earth-centered traditions of our pagan ancestors.

There are radical reconceptualizations that emerge out of such a wholistic approach, questions that threaten the conventional-minded comforts of predigested dogma. In the case of religion, for instance, how does the history of the Catholic and Christian churches reflect the restless nature of European civilization? (Restlessness is a double-barrelled gun -- it drives us "forward," but at the expense of the rest of the world and of ecological sanity.) Or, how is it that the Holy Trinity consists of Father, Son and Spirit, but no Mother, no feminine element? Or, how is it that the Church can justify some of the worst crimes, the colonial imperialism of centuries, witch-burnings and inquisitions, and the power-bungry hypocrisy of its hierarchs in the Middle Ages?

Similar questions can be thought up about nationalism, Ukrainian culture in general, "cold war" politics, and so on. These questions are necessary, in order to prevent being smothered by a deadening staleness. The conventional middle-class assumptions our society lays down for us -- don't question authority, keep quiet and do your work, to make money for your private fringe benefits (house, car, parties on Saturday evenings) -- these represent the prerequisites of an industrial civilization desperately in need of transformation. Taken to their logical end, they have resulted in widespread environmental deterioration, gross inequities and exploitive and inhumane social relationships, poverty and starvation on a massive scale, and the progressive decay of community until it finally means little more than the solitary confinement of the nuclear family as it sits passively watching its television sets, surrounded by suburban silence.

Division con't pg. 14

YOU ARE WHAT YOU CULTURE

Introduction

"Culture is man's medium: there is not one aspect of human life that is not touched and altered by culture. This means personality, how people express themselves (including shows of emotion), the way they think how they move, how problems are solved, how their cities are planned and laid out, how transportation systems function and are organized, as well as how economic and government systems are put together and function. However, like the perloined letter, it is frequently the most obvious and taken-for-granted and therefore the least studied aspects of culture that influence behaviour in the deepest and most subtle ways.

"The paradox of culture is that the language, the system most frequently used to describe culture, is by nature poorly adapted to this difficult task. It is too linear, not comprehensive enough, too slow, too limited, too constrained, too unnatural, too much a product of its own evolution, and too artificial. This means that the writer must constantly keep in mind the limitations language places upon him. He is aided, however, by one thing which makes all communication and culture depend; namely, that language is not (as commonly thought) a system for transferring thoughts or meaning from one brain to another, but a system for organising information and for releasing thoughts and responses in other organisms."

Edward T. Hall, *BEYOND CULTURE*

"The only enemy which can vanquish a culture is its own weakness."

George-Henri Levesque
Culture-synthesis vs museum

The question as to why certain cultural areas do not develop within an emigre community often arises and frequently enters the field of polemic among scholars and the concerned. This polemic quite often lacks a positive aspect and usually finds itself expressed in bitterness, defensiveness and general ill feeling among all the parties involved. As in most group situations, the personalities of those involved come into play and as in the Irish legend of the dewy-grass, the way out of the field becomes invisible.

By virtue of this very situation the Ukrainian cultural community finds itself pressured to please its "culture" hungry whose aesthetic, moral and social views are fixed in the time space continuum of the thirties and forties. Therefore these new cultural forms, both valid and invalid, automatically get classified into the latter category by weight of novelty.

Consider that we are creating a new culture for ourselves in a synthetic marriage of dual forms that have been developed over five thousand years through the Ukrainian peoples' experience on Ukrainian soil and those learned during our settlement in North America. There should be no reason for us to fear the notion of the creative process in its adaptation. Nevertheless, there is a danger here that we must recognise and avoid. In many ways this danger is what we have been aware of in an unconscious sort of way, and it has been the negative reaction to this process of adaptation that our cultural purists have used in making a museum of our culture over the years.

Another contributing factor is the low level of individual development. This, of course, is a carry over from the North American cultural and educational malaise. The point of the matter is that we are, by and large, ignorant of our cultural model if it goes one

step beyond the general cultural curriculum or communication media content.

The danger here is the synthetic process of culture that is founded on ignorance and a general laconic lackadaisical approach to the past and its contributions to the present. What I am referring to is the "wholesale", committing of the past to KITCH (plastic instant PYSANKY, embroidery covered ceramics, etc.). "Nothing is sacred" is a good phrase. This comes from ignorance and a general willingness to turn any aspect of our rich past into a fast buck or half baked adaptation. Art or culture of this nature have no redeeming value for us, though they have a great value for those already possessed by the down-spiralling synthetic process.

All too often we are willing to sacrifice form for content, this as it would seem, is an old

foreign to that essence, can we hope to have that essence grow and crystalize. Or can we expect the essence to begin and finally to submit to a bastardization, similar to the proverbial improper chemical mixture that is neither that which it is designed to be nor any longer either one of its components. Form represents the hidden content or, as it is expressed in education theory, the hidden curriculum.

When discussing Ukrainian organizations or groups, the "ridna shkola", for that matter the home, this must be taken into account. The next question arises: What then do we do? Again I return to the issue of ignorance as chief input into the process of cultural bastardization. Where the group is aware of the process of itself (not to be misunderstood as self-consciousness), and



ailment in our headlong rush to be accepted by the dominant class (culture). Thereby, we try to create a synthesis, yet we do so without a clear picture of why and how we synthesize. The process of growth in a culture is inevitable, and this growth is expressed in synthesis, yet if it is a synthesis based on fear of the dominant group and ignorance of the forms of the prior state of being, then the results will always leave a great deal to be desired.

Form and content are bound together; they are a whole as both define each other. Rather than viewing these in a schizoid perspective caused by the technocratic West, the two must be viewed in the holistic world view so prevalent in pre-industrial societies, the ancient east and in the perspective being now revealed to us in the humane oriented social sciences. If we are to accept forms to define the expression of our essence that are

actively involved in personal growth as well as growth on the larger plateau of the community, then it would seem obvious that the process of synthesis would be governed by needs that are that are spiritual and transcendent, rather than material and consumeristic.

One of the questions that we constantly confronted deals with the actual forms of Ukrainian culture that are being implemented and their effect on the culture that we live.

In reference to the first part of the question: we can never try to resurrect the way of life prevalent in the Ukrainian *selo* during the nineteenth century. Indeed, it would be absurd to even consider a thing of this nature. The reasons are obvious: we have no

Culture can't pg. 15

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Cheremosh

Cheremosh was on tour in Western Canada this fall. Saskatoon was the first of three stops on the October 3rd weekend. Regina and Winnipeg were also visited before the dancers returned home.

People from the Saskatoon area filled nearly three-quarters of Centennial Auditorium. What they were presented with was a good, smooth-moving performance by the Edmonton based troupe. Elements that have become standard in a professional Ukrainian dance concert were present: solid traditional numbers, modern ballet and mime, and even a touch of avant-garde innovations. The concert included several skits and dances on various themes, some comical, others graceful.

After an introductory musical journey through Ukraine, "Back to the Homeland" was the first thematic dance. It was a good theme: two Canadians visit relatives in various "Selos" in Ukraine. Dancers from the region of Polissia, Volyn, Zakarpattia, and Bukovina greeted the vacationers. In addition to the solid dancing, this number gave the troupe an opportunity to present many colorful costumes.

Another such display was a Hutzul dance, "The Rafter's", a journey down, none other than, the Cheremosh river. The audience's pleasure was captured by the display of human waves, created by a row of dancers linked arm in arm, coordinating their movements in a wave-like manner.

Another thematic dance was "Inspired Moments". The audience received a light-hearted look at how a certain choreographer developed an idea for a dance, focusing on the late nights trying to get something visualised on paper to one false start, and finally to a finished, concert-ready production. This was a well-received idea.

Two less traditional numbers were "The Wrestlers" and "The Jesters". A well-designed costume in "The Wrestlers" enabled one dancer to give the appearance that there were in fact two cossacks wrestling. In "The Jesters", the ballet and the costumes took the viewers back through time to a royal court in the days of Kievan Rus'.

Before the enjoyable "Hopak" to complete the performance, the final skit was a pleasant number entitled "The Puppetmakers", where two dancers created a puppet which took on a life of its own.

In total, 52 dancers were involved in the performance. Rick Wacko, as Artistic Director, provided the creative imagination for Cheremosh.

An orchestra, the core of which travels with the troupe, was conducted by Eugene Zwodesky. From mandolin to violin, the live music helped to create a solid, professional performance.



From 21-23 November, 1986, an event, the first in Manitoba Ukrainian Canadian history will be taking place at the Fort Garry Hotel in Winnipeg. The event is a conference sponsored by the Ukrainian Canadian Committee - Manitoba Provincial Council and the Ukrainian Community Development Committee. It is entitled "Creating the Future", and artists from every discipline of the Ukrainian Arts are welcome to meet, discuss and create a plan of action for the future development of the Ukrainian arts community in Manitoba.

The bulk of the conference program is devoted to sector meetings that will occur simultaneously. This results from a vast and varied Ukrainian arts community. Weaving, embroidery, pottery, wood-working, decorative painting, graphic art, photography, choral music, popular music, creative writing, traditional and contemporary dance - are but a few examples of art forms that are distinctly different yet share similarities. With this in mind, organizers of the conference created the sectors. Music, Dance and Folk Art to address the needs and concerns of the many areas. A Professional Sector was established to cater to artists from any area who have a special commitment to their art form and are either artists by profession or hope to be. A sector entitled Heritage Organizations is also on the conference program for those representing organizations that support and preserve the art forms.

Planning of an appropriate agenda for each of the five sectors began early this year

by individuals involved in the arts community. Topics including financing/funding, marketing, professional development, networking, arts education/appreciation and community cultural development at the grassroots level will be addressed by informative and innovative panelists and/or speakers according to the particular agenda of each sector.

A wine and cheese reception featuring contemporary entertainment is scheduled to open the conference while the banquet, Saturday evening, will switch to a traditional note. On Sunday, a "Contact Room" will feature a showcase of Ukrainian art forms and artists in Manitoba.

To encourage youth participation in the future of the Ukrainian Arts, a special youth rate of \$20.00 is offered for this conference. The \$20.00 registration includes participation and meals for the entire weekend.

The conference organizing committee initiated a competition for the selections of a poster to promote the conference. Jurors, Shirley Madill of the Winnipeg Art Gallery, Robert Sakowski of the University of Manitoba School of Fine Art and Tony Tascona, prominent Winnipeg artist, chose the entry of a futuristic depiction of a Ukrainian tapestry submitted by two artists, Irene Seredyecz and Patricia Christie.

"Creating the Future" is the second conference of its kind in Canada. The first was the Alberta Ukrainian Arts Conference held in May, 1986, entitled Vision '86.

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ONE KOOKY WEEKEND

A. WES TURNER

By this time you may or may not have read the tales of the 15th Congress of the Ukrainian Canadian Committee, held October 11-13, 1986, as told by our energetic KYK Rep.- Hali Krawchuk. Regardless, here is a different sort of tale--one that takes you behind the scenes to what really went on behind those closed doors (and minds). This, is no doubt a question that has been on everyone's lips: just what exactly did happen that weekend in terms of extra-curricular activities?

The sad fact of the matter is that very little went on for the most SUSKites. Apart from a few heat-seeking missiles (who apparently were having some difficulty in zooming in on their targets), and a few individuals who were having the time of their lives somewhere in the hotel (although they were neither seen nor heard for the duration of the weekend) there was very little activity that would make former SUSK leaders proud.

It is our belief that the dryness in the Westin Hotel triggered a lackadaisical kind of feeling in these kooky delegates both young and old, leaving them to their fate. A curious situation indeed. The condition described above has been named "The Drymouth Syndrome", and it is further supported by reports that the Professional and Businessmen's Club delegates who were found to have been lodging at the Delta Inn (down the road from the Westin) were not only not experiencing any dryness of the mouth, but were having one hell of a good time. (Of course, had we known this earlier we certainly would have joined them, but due to the lethargy which afflicted our group, we did not have the energy to notice the early telltale signs of this dreadful condition and consequently, the appropriate action was not taken.)

Granted, this theory does sound somewhat suspicious, however, I believe I have compiled a number of points which will make this slightly far-fetched tale more plausible.

a). The vast majority of time which rightfully should have been spent on socializing was in fact spent on CAUCUS MEETINGS (EGAD!), rewriting the SUSK position papers and stapling the damn things together. This to me indicates a very sorry state of psyche on the part of these illustrious SUSK delegates who obviously could not get their priorities straight!

b). The Zabava was definitely indicative of the apathetic nonsense which plagued us dangerously. After dinner, talking, speeches, singing, and other joyous moments, the band really got things going with their thirty versions

of the same old time waltz and one polka. Oh yea, I think they also played Proud Mary and something that was supposed to have resembled a medley of Elvis tunes. There are only about ten people who actually know this since everyone else was in the hallway by the cloakroom SITTING, STANDING, and DRINKING, DRINKING, DRINKING! Why, you ask? They were thirsty; very thirsty in fact. So thirsty in fact that they could not let their drinks out of their sights even for one fleeting moment to dance or do

something equally frivolous. This, my friends, illustrates the profound effect of "The Drymouth Syndrome".

c). The content of the sessions mirrored this condition to an alarming degree with the result being a bad taste left in the mouths of all. The opening ceremonies were an ominous beginning to the weekend's festivities as we all fell asleep on our feet for the duration of the flag business and the rest of the stupidity. The following days of report reading, resolution reading (and clapping) not surprisingly left most participants "high and dry".

d). It seems that three ever-so-fortunate SUSKites who had "a great time" that weekend spent the majority of their time in the swimming pool, and oddly enough, rarely attended the sessions. This can only lend support to the "Drymouth Syndrome" theory. Strangely, we were all drawn to the pool after hours. Little did we know that we were being watched scrupulously on little cameras until the security guard appeared, inevitably, just in time to keep us from getting our fix.

Yes, my fellow- Ukrainian Students, this fateful weekend saw very little of the raucous behavior which has made SUSK famous and there is very little doubt in my mind that "The Drymouth Syndrome" is the explanation we've been searching for to account for this bizarre turn of events. The question which now plagues me is this--are we doomed to this desert-like existence forever? Are we to sink into a pit of quick-sand never to emerge from this hole of dreary desolation? I hope not. However more research will have to be done by this writer at future SUSK events in order to examine this dreadful state of affairs. Although my task is not yet complete, I feel compelled to beseech you to watch closely for the symptoms of this nasty bug and treat them accordingly!...For the love of SUSK; our reputation is at stake!

With drink in hand, I remain yours in SUSK,



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JEFFRY STEPHANIUK

U of S CLUB NOTES

The Ukrainian Students Club at U of S holds general meetings nearly every two weeks. Among the agenda of the October 1st meeting was the announcement of a lecture by visiting Ukrainian professors on October 7th, and the date for the USC fall dance- November 15. Other upcoming events include UNYF Obzynky on October 25th, and the Mohyla Institute 70th anniversary November 7, 8, 9th. One of the upcoming entertainment events in Saskatoon is the November 8th concert by Czuplak, a dance group from England. This year's executive is as follows:

President- Moira McTrunec
V.P. External- Tammy Slonowski
V.P. Internal- Ken Labach
Treasurer- Joann Barboluk
Secretaries- Jackie Sturby
Nancy Skwarchuk
Past President- Connie Parchoma

КВЕБЕКСЬКІ СТУДЕНТИ СТРАЙКУЮТЬ

Монреал — У вівторок, 21 жовтня, студенти Університету Квебеку в Монреалі (УККВМ) страйкували, щоби протестувати проти вищої зарплати на Квебекських університетах. Вісім студентів були арештовані, коли адміністрація університету викликала поліцію. Свідки казали, що поліція вживала брутальні тактики, щоби відчинити вхід до університету для студентів, які не страйкували. Студенти УКВМ вимагали записки від провінційного уряду, що зарплата буде затримана на сьогоднішньому

рівні, тобто \$19 за кредит. Різні урядові установа радиять підвищення студентських вкладок на 100 до 400 відсотків, щоби зменшити дефіцит в Квебекській університетській системі, який є понад \$80 мільйонів. В той сам час, як уряд хоче підвищити студентські вкладки, уряд минулого року врізав свій університетський бюджет на \$15,5 мільйонів. Рада Квебекських Університетів вираховувала, щоби забрало ще \$160 мільйонів щороку, щоби догнати рівень Онтарійської університетської системи, хоч і Онтарійській системі бракує грошей.

Студенти Квебеку не є з'єднані в справі підвищення оплати. Студенти Магіл нарікають на свою Студентську Раду, тому що ця Рада пропонувала урядові, щоби він підвищив вкладки. Тільки одна із шести студентських організацій УКВМ голосувала за страйком. Навіть нема порозуміння між українсько-квебекськими студентами. Михайло Височанський із Магіл сказав, "Я не бачу нічого злого із підвищенням оплати... аж до 400 відсотків через наступні п'ять років". Інші студенти мають застереження проти підвищень.

Григорій СМОЛИНЕЦЬ

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Mind con't from pg. 3

U.C.C. resulted in the policy of Multiculturalism being fully adopted by the Trudeau government. Since then U.C.C. has rested on its laurels. Its influence, with the federal government, has waned to the point where it is not necessary for the federal government to send high ranking ministers to represent itself. To get proper recognition from the federal government U.C.C. must increase its effectiveness in its dealings with Parliament Hill. A comment which I heard from all sorts of delegates was that the U.C.C. was in a real mess and it needs a fundamental restructuring. This should be a priority with the president, Dmytro Cipywnyk. U.C.C. needs to look at itself critically and modernize itself so that it can be an effective body.

Letter con't from pg. 3

великих традицій Золотого Віку Речипосполитої, коли то Воля вставилась релігійною толерацією і пошануванням прав одиниць і спільнот і багатокультурністю.

З висловами глибокої пошани
Професор Доктор
АНДРІЙ КАВЧАК
Директор
Інституту Центральної Європи

Division con't from pg. 9

To break out of our tunnel vision, we need some kind of new sacred covenant with the world, a reintegration of the alienated parts of ourselves, a dialogue, as the existentialists would have it, with the absurd, with the transcendent, with those things that would be easier brushed under the carpet, as if they didn't exist, a dialogue with our "enemies," a dialogue with and recognition of our dependence on our natural environment.

Division and separation within our psyche is what kills us; relationship and reintegration is what can save us.

How might you wonder does all this relate to the Deschenes Commission, or, for that matter, to the functioning of Ukrainian student organizations, or to studying for exams or deciding on a career or watching TV or going to zabavas?

I don't know, but for some time now I've felt like standing on my head and singing "Heigh-ho, heigh-ho," so I

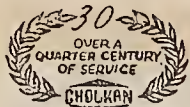
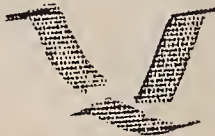
think I'll stop writing now and do that.

A wanderer reached a fork in the road, and he knew that in one direction lay the town of Liars, and in the other the town of Truth-tellers, but he didn't know which one lay in which direction. A man approached him from one of the towns. What question could the wanderer have asked that would reveal to him in which direction the town of Truth-tellers lay?

(Answer: Could it be possible that one of these roads leads to a town where all the people only tell the truth, while the other road leads to a town where all the people always lie?)

30-----

i.e. END



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Future con't from pg. 4

much lower, than this. In addition it is these three provinces where Ukrainians can lay legitimate claims to their rights as a founding settler people. No other area in Canada can lay claim to such rights.

Q. Why have the UCDC failed to mention other issues of importance to Ukrainians such as Human Rights issues overseas?

A. The mandate that was given to UCDC was to deal specifically with Ukrainian community development in the Prairies. It is their belief that there are certain very pressing issues that must be addressed firstly for the sake of our community. They have identified assimilation as the first of these pressing issues. This, they feel, is the problem, and moreover most of the existing community organizations are not adequately equipped to deal with this problem. In addition, we have not yet secured multiculturalism policies which are sensitive to our problem. It is not that human rights issues are not important, however we must become stronger as a community before our voice is heard by our own Government. The way to become stronger is through pro-active cultural development according to the research that UCDC has done.

Q. Have the UCDC deliberately trivialized the third wave of Ukrainian immigrants to Canada by focusing their discussion on Canadian born Ukrainians?

A. Definitely not. It is not that the non Canadian-born are being swept under the proverbial carpet. Again, the reality is that the future of the Ukrainian community in Canada is in the hands of the 90% of Ukrainians who are born in Canada and the issues that are dealt with by our community must reflect the views of this vast majority. If we do not recognize this, we have little chance for future generations of Ukrainians in Canada.

Q. Why was this report released only to a select few prior to the Ukrainian Canadian Committee Congress?

A. It was the intention of UCDC to release it prior to the Congress only to those individuals on their committee, and to the members of the UCC national executive. If the report was somehow "leaked out" to persons other than this, it was done purely to invite some positive feedback and perhaps a little constructive criticism on the document. It was also not to be released for public consumption until the final editing and revisions were made to the original copy. This was not done until shortly before the Congress, as luck (and disorganization) would have it.

Q. Why wasn't this report ratified by the UCC Congress?

A. The report was not written for approval of the UCC Congress. It was submitted for discussion only, and should be seen as a plan that will give this community some direction if one should decide to adhere to its proposals. It was also intended to be submitted to the Federal Government in order to ensure that they are aware of who we are and what we want.

Q. Where can I obtain a copy of this report?

A. From the following provincial UCC councils (the copy will be in English Ukrainian and French):

| | | |
|--------------------|------------------|-------------------|
| Manitoba | Saskatchewan | Alberta |
| 1355 Main St. | P.O. Box 141 | #202 10852-97 St. |
| Winnipeg, Manitoba | Saskatoon, Sask. | Edmonton, Alta. |
| R2W 3T7 | S7K 3K4 | T5H 2M5 |

... or from me, I can probably scan a few copies.

I hope that this great amount of rambling has given you some worthwhile information, and perhaps even answered some of your questions sufficiently. I hope that you will take an interest in what this report discusses; for now, it seems to be the only tangible written piece of material that gives us, as Ukrainians in Canada, something to build a future on.

Culture con't from pg. 10

organic knowledge of the experience of that way of life. Furthermore it is doubtful that we could ever gain this knowledge by research, academic or even experimental pursuits. The fact of the matter is that, by and large, we are urban North Americans of Ukrainian genetic heritage. We can never change this in two weeks, nor six months, nor for that matter in three years. In any event, life must go on.

If we are referring to Ukrainian culture: whose and when (*to tak ne bulo v moiemu seli*), are the questions that cannot be avoided. The ethnographic width of this question is colossal and sufficient to bend the mind of the most sincere of cultural researchers. Keeping this in mind, it becomes clearer that we cannot deal with a pure Ukrainian culture. Even the old slogan

" culture is for living " takes on a very hollow ring.

It would nevertheless seem apparent that in no way are we promoting a North American way of life. What then are we promoting and to what

end? The general orientation is Ukrainian, and the culture is one that a contemporary sociologist would term as a counter-culture. The form is synthetic, an inevitable synthesis of two very powerful heritages : our five thousand year old heritage in the Ukrainian experience, and our heritage in the North American way of life.

It is my opinion that we should not be afraid to face the reality of who we are, when we are, how we are and where we are; and in the best of all traditions be willing to perceive and comprehend the effect that this information has on the ongoing process of our being. The name for this process is natural and it follows the theory of culture as it allows a culture to grow, adapt and develop much more so than any dogmatic commitments to no-longer totally understandable values and forms. Culture is not a museum.

As a people who have extremely limited roots in a semi-accessible homeland, we must come to grips with the notion that we must begin to deal with the world and the society which we are a part of on their own terms. What I am getting here is that I feel that for all of our political activity and talk, we are terribly behind in certain fields that will represent the deciding factors in our survival as a Ukrainian community in the not too distant future. Here the topics are those of communication in every facet of the term.

We have developed a politicized elite among both youth and adults, yet we have developed no media and communication pundits or super media people. I realize that to develop these type of individuals there must be access to communications and herein lies the faulty thinking of our community; we do have access to various media on an individual level, not on a mass level. But then again, who does have mass access if not the ruling class alone. Although with the advent of the new technologies, communication and other forms of media that are becoming more accessible to the individual and therefore to the community at large, through these individuals.

Another issue is our approach to the global community; are we aware of it, and more importantly, what effect and ramifications can it have on us? I fear that we are not prepared to deal with this consideration individually or as a community, nor are we prepared to think about it. It will be most unpleasant when we are confronted with the global village head on, and are not prepared philosophically, ideologically or sociologically, mainly because it will screw us right in the ear!

The time has come for outlook, for our thinkers to start thinking in global terms. The sooner the better. We must consider our role as a world wide Ukrainian people and our role in the wide [but ever growing smaller] world.



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NOVEMBER 27

LYDIA PALIJ

Author of two books of short stories; freelance artist/graphic designer. Created logo for award winning film *Harvest of Despair*. Member of International PEN. Interested in cultural anthropology, eg—kinship relationships in traditional Ukrainian society. (In Ukrainian)



JANUARY 22

ANASTASIA SHKILNYK

Policy advisor to the government on aboriginal affairs. Urban planner by profession; consulted on development of squatter camps in Egypt and Chile. In Canada lived on an Indian reserve for 3 years; out of this experience came her acclaimed book "Poison Stronger Than Love".



FEBRUARY 19

NATALIE NAUMCHUK

Fashion designer. Owner of business company "Coba-Reece" overseeing both design and production. Displayed in public and private showings. "I call it Artwear—classical with a twist", quips Natalie. Samples of her work will be shown.



MARCH 12

LUBA OY

Comedy Actor on CBC Radio's "Royal Canadian Air Force". Graduate of the National Theatre School. Performed at Stratford before turning to comedy in 1970 with the improvisational Jest Society. Familiar in guest roles in "King of Kensington" and "Flappers".



APRIL 22

RENATA HOLOD

Leading specialist in field of Islamic art and architecture. Professor at University of Pennsylvania. Convenor for the Aga Khan Award for Architecture. Consultant to architectural firms such as Arthur Erikson (Vancouver), Venturi, Rauch & Scott Brown (Philadelphia). Now on advisory board for one of the branches of the J. Paul Getty Trust.



PLACE:

TIME:

ADMISSION:

St. Vladimir Institute, 620 Spadina Avenue, downstairs auditorium

7:30 pm

\$5.00—regular; \$3.00—seniors and students

Refreshments will be served

Second Wreath presents...
EVENINGS WITH INTERESTING WOMEN

You are invited to meet a group of Ukrainian women of diverse backgrounds and varied life experiences. Some have chosen to enter non-traditional professions; others have involved themselves in risky ventures still others are breaking new ground or exploring new horizons. Each guest will speak about her self, her work, her life. She will also share her views on being Ukrainian and where it fits into the overall scheme of things.

Second Wreath is an ad hoc group of Ukrainian women who, in the fall of 1985, organized the Second Wreath Conference in Edmonton to commemorate the 100th anniversary of the Women's Movement in Ukraine. Second Wreath (Druhy Wroch) takes its name from the First Wreath (Pervsi Wroch), an almanac published in Western Ukraine in the late 1800's largely through the efforts of Natalia Kobynska, one of the founders of the Ukrainian Women's Movement. Many of the subjects raised in the almanac, such as women's status in society and the relationship of feminism to the national question were also among the topics discussed at the Edmonton conference. A Toronto conference is being planned for the Spring of 1988. It intends to further explore these and other issues.

